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I LEVEL 1

PURPOSE

The aim of Level 1 is to control the practice of the roqya from diagnostic to explanations.

There will be two steps in this level: theoretical and practical.

There will be in this level a maximum of practice for the control.

At the end of this level, we expect from the student to be able to practice roqya around him.

INTRODUCTION

The reality of black magic and possession.

The illegal character of black magic, clairvoyance, marriage with the jinn, pacts and sacrifices to the jinn. Pre-Islamic (roqya before Islam) and traditional healers: it is allowed if there is no chirk in the method but these rukhyas are not recommended.

The Qur'an as healing

Ways to apply the Qur'an

Roqya to keep the faith

Fighting against sorcerers and their friends

1 RISKS AND PROTECTIONS

A RISKS

No risks: treating yourself or your family, friends...

Jinn: how to kill them in the dream

The sorcerers: wash constantly with Quranic water and pray for their destruction until you kill them in your dream

Sins and weakness of faith

Tests and steps. Nothing increases faith more than roqya. More you advance; more Allah will test you with increasingly big tests which will not spare any part of your life and your family, on the contrary. If you go back, you fall into a spiral of problems and your spirituality will be blocked until you agree to do it. With his benefaction, ALLAH help you to resolve your problems - because most part of Raqi lived many problems before starting to heal others - and give you the capacity to help others so you have to use this capacity the best you can to help the others and you have to rely on Allah for everything happen.

B PROTECTIONS AND PRECAUTIONS

Invocations of the morning and the evening

5 Bismillah: before entering in house, before undressing, before eating, before entering in washroom, intercourses.

Anger, fear and sadness.

Dirty and wet places

Discretion

Jealousy: illness without remedy. In life, there are good and bad people, kind and wicked people. How can we know if we are amongst the good or the bad? Good people think that they have to do good actions to succeed, even if they do not do enough, they think that if they do more their life would be better. And even if they do mistakes by "constraint" or "weakness", they see it as a default and would like to get rid of. Bad people look at them like idiots who do not understand life and who are doomed to failure. They believe that to succeed they have to hurt and eliminate all potential enemies. They believe that if they do more harm, they will have more success. They look at the success and the rise of everyone like a potential danger. Thus, the jealous does not support the success of others and works to destroy them without apparent benefit for him. So when you see a jealous person around you, flee it like the plague. Do not try to reconcile with this person and do not let him the opportunity to get involved in your life or your business.

2 HIJJAMA (CUPPING)

In the Sunna and in others

Not recommended days and full moon days

The hadeeths which not recommended the hijjama part of days are low, so there is no reason to not make hijjama each day and each hour. There are sahih hadiths which recommend some days for doing hijjama. The full moon days are explained by the instability of fluids during full moon days and it furthers the evacuation of bad blood. But in Roqya, the aim is the evacuation of sorcery and jinns and it is valid at each moment. Does cupping cancel fasting? Some hadeeths attest that hijjama cancel fasting, while others attest the contrary. These overcome the others. When and where apply? Avoid the front for white people and very clear skin.

Tools:

First, train on yourself without cutting. To not burn, put the paper in the cup quickly and put the cup quickly too. Repeat the process until you control the movement. In case of burning, remove the cup immediately. In case of burning, use medicine.

Small incisions in the direction of blood vessels and over the entire surface, in rows and not in circle for not doing incisions in the same places.

3 READING

Simplified treatment: Read Fatiha, ayat Kursi, Ikhlas, Falaq, Annas, Al A'raf verses 117-122, Younous verses 81-82, Taha verses 68-70; 11 times in 25L Galon of 1.5L Theses verses are the fundamentals in Roqya, you can add many others from hadeeths, roqya books or any verse or prophetic duas you like or read more than 11 times, this will increase the power of the Qur'an in water.

Every evening, during 12 days, pour one bottle (1,5L) on your body, collect the water and throw it in a clean place.

Also, spray your house: walls, roof, floor, doors and windows, shop or workplace.

In case of body pain: When reading on water read on olive oil or black seed oil to rub your body after bathing: the Qur'an will affect you as long as the oil is on you.

In case of digestive problems: Boil 1 big spoon of Sana leaves with 1/2L of Quran water and drink on empty stomach; repeat every day until it gives no pain.

Verses we read in roqya: below, appendix number 1.
Speed and anger.

We entirely cover the patient with a light bed sheet. The role of the sheet is to make a greenhouse effect: the Koran recited concentrates on the person, in addition it is better to avoid the patient looking at the scene because jinns see through him and can try to impress people attending. Finally, if it is a woman, this will cover her body shape. If it is not possible to cover him because it is a child or he is scared or asthmatic or choked over the recitation, we just cover the body and leave the head.

4 EXPLANATION

Insist on fighting in the dreams. Too many patients, when they come back, say that they saw their enemies in their dreams but did not know that they had to kill them. The patient has to go in bed with anger for finishing the jinns and sorcerers who disturb him and ask Allah to bring them for killing them. Once he sees them, he catches them and he reads the verse 2 of Sura 255 or he takes a sword and kills them until he wakes up. He has to restart this process each night until he succeed and all of his enemies are neutralized. When we do not have the strength or strong spirituality to kill them, with trying every day, we will can do it gradually.

Oil and reading Fatiha: The patient has to read in the same time he rub his body and no on the bottle before rubbing.

Invocations aim to strong the spirituality of the patient and accelerate the healing and also protect him against reactions or revenges.

5 SYMBOLS

6 DIAGNOSTIC

The Jinns come almost exclusively with witchcraft - or possibly with pacts which made by the ancestors or protections which the person has intentionally searches with the jinn, but these two cases are similar to witchcraft. So if there is jinn's manifestations of jinn, search which witchcraft sent them.

For evil eye, the effect is too thin in order that the person come to treat it. Sometimes the evil eye is so strong and it causes the same effects than sorcery, at that time we treat it like sorcery. Anyway, the treatment of the evil eye is included in all treatments.

There are four symptoms:

- Blocages in life, - Unusual mental states,

- Unusual health problems,
- Nightmares

Blocages in life are the main objective of witchcraft and this is what determines the presence of witchcraft; the other symptoms are side effects which determine how witchcraft was made and which treatment we have to give.

Health problems determine cupping, Sana leaves and oil or pomade.

Cupping: We put cups every place on the body where the patient has pain or medical problem.

Sana leaves :

- When the person feels a lot of stomach pain, give 12 days of Sana leaves.
- If he feels a little of stomach pain and there are many symptoms of witchcraft, give 8 days.
- If he feels a little of stomach pain and there is a little of witchcraft symptoms, give 4 or 6 days
- If he feels no stomach pain and there is many witchcraft symptoms, give two days to test.

Anyway, if the person comes back, if she had pain during the last two days, give him again.

When stomach pains persist or do not seem to fit with the effects of eaten witchcraft, do cupping on stomach. For infertility, do cupping on ovaries even if there is no pain. For impotence, do cupping on pubis and kidneys. When organs are malfunctioning, even without pain, do cupping.

For young children, hemophiliacs, very sensitive skin, or patients who do not want, let the cupping. Anyway, when it is not possible to apply a part of the treatment, do the rest.

When the pains are enough strong, or dysfunction of the organ is delivered, give the oil or pomade and rub and reading 11 or 21 times the Fatiha in function of the intensity of the problem.

To amplify the effects of the treatment for difficult cases, say to the person to take shower on morning and evening or possibly to rewash on the morning the concerned part of the body, and rub again with oil or pomade.

In case of jinn, problems at home, or multiple problems, tell to the patients to spray the house twice.

In case of problems in business or work, tell to the patient to spray the store, the workshop, the shop, the office or vehicles, twice for more precautions.

Search always to remove all problems the patient has the first time, because even like that most part of time you will cannot. When you doubt, treat. Each time the patient come back, ask yourself if it was not possible to remove all of the problems since the first time. This is why the treatments are heavier, for example, at the beginning it was 7 days of shower, then 9 days and now 12 days and sometimes shower in the morning and in the evening.

For symbols, firstly you have to master the dream's interpretation of sorcery. Then, link blocages in life and mental states with the good symbols. Now, if the list with the symbols is not enough to explain the blocages and the problems of the person search which another witchcraft there is. For this, ask yourself the question: « If I would like to cause this problem, which sort of sorcery will I use? » according to the principle wherein I am the criminal, then ask Allah to guide you and take what it comes. Witchcraft is a world of intentions and symbols, and your intention, your prayer and your effort will allow you to beat it incha Allah.

Finally, during reading, ask Allah to show you.

You can use this summary for doing diagnostic: below appendix number 2.

You'll find also the 45 verses which cancel each symbol of sorcery : appendix 3

II LEVEL 2

PURPOSE

The aim of the level 1 is to access to complementary methods: jinn catching and psychotherapy, to practice the spiritual way, to acquire the knowledge of the environment: medicine, scientists and others raquis.

1 THE SPIRITUAL WAY

Everybody has to understand the program and how to apply it.

You can download the book here:

<http://benhalimaabderraouf.fr/index.php/en/enjoy-and-download/viewcategory/33-anglais> or send an email to mouhammed (mouhammedr@gmail.com), he will send you it.

2 JINN CATCHING AND VISION

You'll find the definition and operation of jinn catching here : <http://benhalimaabderraouf.fr/index.php/en/the-rugyah/jinn-catching> or in the book. Also send email to mouhammedr@gmail.com, he will send you the document.

See Appendix 4 for operational jinn catching.

3 RELATIONSHIP WITH MEDICINE

Sorcery and jinns cause many health problems. These diseases are mystical and do not follow natural rules known by medicine. They can be pain from unknown origin, known diseases but with abnormal start, unexplainable diseases which have only been observed, named and classified. Medical treatment is not efficient for mystical diseases but can somehow ease the symptoms.

1 Ulceres, digestive problems

Eaten sorcery consists in drops put in food and drink, then get reconstituted like glue and stocks on the stomach or the intestine. This can be anywhere from the esophagus until the anus. The body detects a foreign body and tries to eliminate it. This causes heartburns which can become ulcers, eventually with bloating, constipations diarrheas.

2 Psoriasis

Pimples, eczema or scars appear on the body most of the time on the legs, sometimes with itching, purulence, bleedings, then grow or move. There is no efficient treatment or valid explanation. This disease is only due to a physical contact with sorcery, most of the time the person walked on it. When on the head it can cause loss of hair. In the mouth, it can create wounds.

3 Open wounds

This is a phenomenon challenging all medical knowledge: wounds spontaneously appearing, sometimes after a small choc or an animal bite. These wounds get deeper and spread sometimes until the bone and last years, resisting all therapies. A disease only due to sorcery and jinns.

4 Keloid

After a small graze, the person develops a big scar which does not go. With years, his body becomes full of scar. It is said that it is peculiar to African people, it is rare, with various forms, all that we see is that cells reproduce while healing.

5 Tuberculosis, « coco », sickle cell disease, zona, typhoid fever

Many diseases unknown in the Western world and several patients we received and who had sorcery was healed. For sickle cell disease, we know that we had patient whose symptoms disappeared but we did not retake the blood test to check the changes.

6 Erectile dysfunction

Medically, this can be explained by diabetes, strong antidepressant, medicin for serious diseases like cancer, or otherwise by psychological factors: but there must be a serious deception, frustration, anger, disgust or traumatism for a man not to be able to have intimate relation with his wife or a woman. Especially if he loses his erection when going to a woman, or he can have relation with one woman and not another, it becomes clear that the problem is not medical.

7 Sterility

We had many women who became pregnant after our treatment; we have a high rate of success in this field. Most of them went through medicine: for some of them everything is normal; for other there were fibromas, blocked fallopian tubes or tired ovaries; others did IVF. I did not see medical explanation for a woman's sterility whose cycle normally works. Note that this sorcery often comes with painful menses, and sometimes pain in ovaries even outside the menses. We also have case of man sterility, but is rarer because in the logic of sorcery the woman is the main target. But some men with no or few or not mobile enough spermatozoid, this fact has no explanation nor solution. Sometimes there is an embryo but it does not survive.

8 Kidneys failure, hemophilia

Unfortunately, it is possible to cause almost any health problem with sorcery. Even if the disease is known, but its start is unusual, and these diseases have no treatment, beside stopping its spreading, limitate its effects or replace the deficient organ. When we remove the sorcery, the disease may disappear itself (kidney failure) or continue because it is a natural process started (cancer).

9 Mental disorders, madness

How can a healthy person suddenly become mad? Unless the person had a serious emotional choc, this is totally incomprehensible. The same for behavior disorders: fear, depression, anger and agressivity, loss of concentration, are not comprehensible, unless the person had traumatizing painful experiences. During a conference with a psychiatre it appeared that his patients have exactly the same symptoms with ours: we treat the same persons except that they do not have explanation about the origin, functioning and evolution of the disease, they don't expect recovery but just stabilization. By God's grace we have many healed people, but madness treatment are often long: you must persevere until the patient gets his senses back.

10 Disabled children

High fever during pregnancy can « burn » the fetus brain and cause disability to the child, 21 Down's syndrome makes mentally and physical disabled children. Beside this aspect, new babies born with disability, or disability appearing just after birth or during the child first years are difficult to be explained by medicine (except contamination with toxic products). It happens the child is « spoiled » with sorcery done to the pregnant woman; it happens that during the conception the jinn's sperm mix with man's, it happens that children are sacrificed to jinns and lose their strength and mental capacities. In these cases, our treatment makes some improvement – which are always precious for a disabled child – but we only expect a complete recovery if the child was healthy before and got sick. For children born with their disability, it is irreversible but we treat the mother in order for the next children to be healthy.

11 Pains, heaviness and paralysies

Sorcery and jinns can cause persistant pains all over the body. These pains can prevent the person from studying or working with no obvious physiological cause. Sometimes it can be heaviness in a limb and a weakness, and sometimes, partial, half paralysis of the body or the face. Headaches can be due to lack of drink: make sure the person drinks enough. Pain in the bottom of the back come from exhausting physical activity ; if it's the case, advise the person to do abds and gymnastic because its strengthen the back and improve resistance to efforts.

Others criterias of sorcery and jinns.

Sorcery essential purpose is to block people's life: work, money, marriage, having children, studies, etc. and health problems are collateral consequences, but it happens that the health is the target. Besides that, sorcery causes specific dreams allowing certainty in diagnostic:

Pursuit = blockage

Dog, soldiers = jinns

Bull, being aggressed = magicians

Snake = jinn, magician or sorcery made with knots

Water = sorcery in water

Going up, Going done, seeing yourself up, falling= sorcery put up

Death, graves, funerals= sorcery in a cemetery

Cars, vehicles, trip= sorcery with footsteps

Fire or braise= sorcery in fire source or with fire

Fish = sorcery in a hook until eaten by a fish

Children, babies (for women) = sorcery with underwear

Blood (for women) = sorcery with menses blood

Frequent or unusual sexual relation=jinn sent to block marriage, marital life or giving birth.

4 THE PSYCHOTHERAPY

Appendix number 5

5 LEGAL ARGUMENTS

Appendix 6

6 OTHER METHODS

III LEVEL 3

PURPOSE

It is important to remind that the purpose of Level I (introduction, risk, hijama, sana and ointment, reading and diagnosis) is to practice roqya. We want the person to be operational and to practice roqya after a week of training.

The goal of Level II (jinn catching, psychotherapy, relationship with medicine, dalils, spiritual path and other methods) is to make the person a professional. This is when I consider that the person is well trained and able to represent me.

Level III is for roqya center managers and its purpose is the management of the center and the development of the roqya strategy.

1 THE THREE STAGES OF ROQYA

For this, see appendix 7

Each center must define its stage and then decide the policy to be followed.

2 CLOSER TIES

At the beginning, I gave my students freedom in many aspects of the roqya activities. It turned out that this freedom has often been misused and resulted in unfortunate situations. So I had to intervene:

- In financial management,
- In the training program,
- To overcome uncontrolled behavior,
- For the spiritual evolution.

I named it "al-Bonyan marsous" - closer ties - inspired by the verse: "Allah loves those who battle for His cause in close ranks as if they were a solid structure" (surah 61 verse 4). This means that in jihad, basic Islamic brotherhood rules are not enough, you need a higher level of unity, support, understanding and a greater cohesion. Without this unity of ranks, our struggle cannot be blessed.

Look appendix 8 for more informations.

A FINANCES

We need to remind ourselves frequently that we are not here for money. We have to remove the attachment to money from our hearts. We should not rejoice for receiving more or get sad for not receiving any money. Our cause should be healing the sick and fighting against shirk. Allah's satisfaction is all that matters. In addition, it is better not to try to know how much others received because our hearts can get sick and sad.

Before sharing, you must pay back all those who lended you the money used to pay for the equipment and the other needs required for the work. The sharing is based on merit and individual participation. Everyone is given a coefficient: 1 for the reader, 1.2 for the jinn catcher, 0.8 for the person doing hijama without reading, the trainer gets a bonus of 0.2. Depending on the role and the participation of each person, these coefficients may have slight variations. This coefficient is multiplied by the number of days the person was present.

One part is reserved for the organization: 50% in my presence, and 15% in my absence. The organization mainly concerns working to bring people, so communication is essential. It should be done by a very qualified and knowledgeable person and this person should get a good pay. The rest of the organization should concern the area and the equipment used for the roqya.

B THE UNCTROLED BEHAVIOR

We include the correction of past mistakes in the training program. The centers should progressively add changes and new developments to the training. I would like the training to be given everywhere as if I am giving it myself.

Then you should know that training does not entitle the person to work in the roqya center. So, depending on the needs, we recruit the most efficient and interesting people. The goal is to increase the number of roqya centers and to make them more accessible to the public, so we support all those who want to start a center near their home.

Finally, do not hesitate to fire a person if his presence is detrimental to the group and to the activities. The first type of person that should be dismissed is the one whose heart is not with us: he wants money, he is complaining about the sharing method and criticizing, he does not agree with the method (ie criticizing jinn

catching), he does not get along with the other members of the group and refuses to find agreements. The second cause is harmful actions: the person does not put the hijama cups on the right area (as he is told), does not read the verses with the requested number of repetitions, and other actions that lead the patient to remain sick, which might even cause the entire activity to collapse. The third cause is being unqualified: there are people who are slow to understand, slow to act and are a burden for the group. They cannot stay.

C THE SPIRITUAL EVOLUTION

In addition to mastering the "spiritual path" in the practice and in teaching, there is a need for collective Dua in the roqya centers. There are two possible forms: reading surah Yaseen and doing Duaa in a group, or praying at night and doing qunut in a group. The formule that I prefer is the taraweeh, but each center is free to organize itself. For example if the brothers are not there at night, the formula Yaseen + Dua is more appropriate.

May Allah accept us and help us.

APPENDIX 1 – ROQYA VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible]

APPENDIX 2 – DIAGNOSTIC

Padlock: dreaming to be chased fights, blocked or imprisoned; blocked in life.

String with knots: dreaming snakes

River: dreaming a mass of water.

Tree: dreaming climbing, going down, falling, being high, or in an airplane.

Hole, bridge, or well: dreaming about a hole, bridge or well, falling in a deep place; deep problem, permanently losing money.

Cemetery: dreaming dead people, graves or funerals. Apathy, depression, weakness and thinking about death.

Shoes, footsteps: dreaming about vehicles, journey, mounts, and foot illness.

Clothes: dreaming children or babies. Bad effect wrapping the person.

Photo: alteration of the personality, ugliness, darkness of the face, illness in the face.

Hair: worries, successive problems, headaches, mental problems.

Writings: dreaming about people, study problems.

Charcoal: sadness, dark aspect, bad perception.

Fire: dreaming of fire, embers or smoke; burnings in the body.

Star or trombone: being tied, promises not honored, extremely complex situation.

Canary (it's a pot where they put mixtures for sorcery): blocked life.

Cut cola (2-inch nut they eat in Africa and use on occasions, they use it in sorcery like doll to burn or cut or sting): broken chance.

Stung cola or doll: stung sensation, multiple pains in the body.

Dirty blood: blood illness, abnormal health problems.

Menses blood: dreaming blood, sexual and pregnancy problems.

Animal carcass: repulsing illnesses, miserable or repulsing look.

Dog: dreaming dogs, bad character.

Fish: dreaming fish.

Bones: bones' illness, pain or weakness.

Excrements: dreaming excrements, shitting, dirty water or toilets.

Donkey: evident stupidity, unable to understand, stubbornness.

Pants: serious sexual problem, heavy erotic dreams.

Pubis hair: same thing.

Ants, termites: pins and needles in the body, hundreds of jinns in the body.

Pimento: burning like hot pimento, constant nervousness.

Other symptoms are treated without searching what symbols were used to provoke them:

Madness: loosing mental capacities on different degrees, dreaming crazy people.

Sacrifice: dreaming meat, soul captured (no personality), sorcery with sacrifices.

Statue: along with sacrifice sorcery; dreaming masks.

Revivification: dead personality, no conscience. Any part of the person dead, not responding any more.

Skin: skin illnesses.

Mental weakness: difficulty to think or decide loss of confidence.

APPENDIX 3 – 45 VERSES WHICH CANCEL SORCERY

PADLOCK Surat 21 verse 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not believe?

STRING WITH 11 KNOTS Surat 20 verses 26 to 28

وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي

Ease my task for me; And remove the impediment from my speech, So they may understand what I say.

RIVER Surat 26 verse 63

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.

TREE Surat 6 verse 59 until a`lamouha

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever is on the earth and in the sea. Not a leaf doth fall but with His knowledge.

HOLE, BRIDGE OR WELL Surat 22 v 31 from waman yochrik

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

If anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.

CIMETERY Surat 6 verse 122 until bikharijin minha

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا

Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out?

SHOES, FOOTSTEPS Surat 38 verse 42 twice

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

"Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink.

CLOTHES Surat 7 verse 26 until khayr

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتَكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ

O ye Children of Adam! We have bestowed upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, - that is the best.

PICTURE Surat 7 verse 11 until fasajadou

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا

It is We Who created you and gave you shape; then We bade the angels prostrate to Adam

HAIR Surat 19 verse 4 from inni wahana

إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

Infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!

WRITINGS Surat 2 verse 102 from fayata^C Allahmouna to bi'idhni llah

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission

CHARCOAL Surat 3 verse 106 until imanikom

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ

On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it?"

FIRE Surat 5 verse 64 from kollama awqadou

كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

Every time they kindle the fire for war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.

STAR OR PAPER CLIP Surat 5 verse 89 until alayman

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفُتُورِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ

Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oath.

CANARY Surat 25 verse 23

وَقَدَّمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

CUT COLA NUT Surat 6 verse 95 until alhayy

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ

It is Allah Who caused the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead.

STUNG DOLL OR COLA NUT Surat 33 verses 10 and 11

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

Behold! They came on you from above you and from below you, and behold, they eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah. In that situation were the Believers tried: they were shaken by a tremendous shaking.

ANGER Surat 42 verse 37 from wa'idha three times

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

And, when they are angry even then forgive.

DIRTY BLOOD Surat 5 verse 3 until lighayri llaah bihi

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِزْيِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah.

PERIOD BLOOD Surat 2 verse 222 from de fa'idha tataahharna

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

But when they have purified themselves, ye may approach them in any manner, time or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

ANIMAL CARCASS Surat 5 verse 3 until fisq

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِزْيِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النَّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقُ

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also the division (of meat) by raffling with arrows: that is impiety.

DOG HAIR Surat 5 verse 4 from wa ma `Allahmtom to `Allahmakoum Allah

وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

And what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah

FISH Surat 37 verses 142 to 144

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

Then the big Fish did swallow him, and he had done acts worthy of blame. Had it not been that he (repented and) glorified Allah, He would certainly remained inside the Fish till the Day of resurrection.

3 BONES Surat 36 verses 78 and 79

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

And he makes comparisons for Us, and forgets his own (origin and) Creation: Hesays, “Who can give life to (dry) bones and decomposed ones (at that)?” Say, “He will give them life Who created them for the first time! For He is Well-versed in every kind of creation!”

EXCREMENT Surat 74 verses 3 to 5

وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

And thy Lord do thou magnify! And thy garments keep from stain! And all abomination shun!

SKIN Surat 16 verse 80 from wa min

وَمِنْ أَصْوَابِهَا وَأَوْبَارُهَا وَأَشْعَارُهَا أَثَانًا وَمَتَاعًا إِلَى حِينٍ

And out of their wool, and their soft fibers (between wool and hair) and their hair, rich stuff and articles of convenience (to serve you) for a time.

DONKEY Surat 62 verse 5 juntil asfara

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is a donkey which carries huge tomes (but understand them not).

UNDERWEAR Surat 7 verse 22 from badat to janna

بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

Their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies.

PUBIS HAIR Surat 86 verses 5 and 6

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ

Now let man but think from what he is created! He is created from a drop emitted

PIMENTO Surat 56 verses 52 to 54

لَا تَكُلُونِ مِنَ شَجَرٍ مِّنْ زَقُّومٍ فَمَالُؤُنَ مِنْهَا الْبُطُونُ
مِنَ الْحَمِيمِ فَتَشَارِبُونَ عَلَيْهِ

Ye will surely taste of the Tree of Zaqqum. Then will ye fill your insides therewith. And drink Boiling Water on top of it.

MADNESS Surat 2 verse 275 until almash

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness.

SACRIFICE Surat 6 verses 162 et 163

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: «Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds: No partner hath He: this am I commanded, and I am the first of those who bow to His will.

OVERSIGHT Surat 12 verse 42 from fa'ansahou and Surat 18 verse 24 from wadhkor

فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بضع سنين

وَاذْكُرْ رَبَّكَ إِذَا تَسَيَّتْ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

And call thy Lord to mind when thou forgettest, and say, “I hope that my Lord will guide me ever closer (even) than this to the right road.”

REVIVIFICATION Surat 30 verses 17-19

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

So (give) glory to Allah, when ye reach eventide and when ye rise in the morning. Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline. It is He who brings out the

living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from dead).

LOSS OF MONEY Surat 18 verse 42 from fa'asbaha

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

And he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"

STATUE Surat 21 verse 98

إِتِّكُم وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

Verily ye, 'unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! To it will ye (surely) come!

NOISES, VOICES OR BUZZING Surat 20 verse 108 from wakhacha`ati three times

وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

All sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).

PRESENCE IN THE HOUSE Surat 27 verse 52 until dhalamou three times

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا

Now such were their houses, -in utter ruin, - because they practiced wrong-doing.

PASSIONS Surat 34 verse 54

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مَُّرِيبٍ

And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.

MENTAL WEAKNESS Surat 38 verse 20

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ

We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.

EYE DISEASE Surat 50 verse 22 from fakachafna three times

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

Now have We removed thy veil, and sharp is thy this Day!

STERILITY AND SEXUAL WEAKNESS Surat 51 verses 47 to 49

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ وَالْأَرْضَ فَرَشْنَاهَا قَنَعُمَ الْمَاهْدُونَ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

With power and skill did We construct the Firmament: for it is We Who create the vastness of Space. And we have spread out the (spacious) earth: How excellently We do spread out! And of every thing We have created pairs: That ye may receive instruction.

COLD Surat 76 verse 13 from la yarawna twice

لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

They will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.

TERMITE Surat 34 verse 14 until minsatah

فَلَمَّا قُضِيَنا عَلَيْهِ الْمَوْتُ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ

Then we decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff.

FEAR Surat 106 verse 4 from manhum

وَأَمَنَهُمْ مِّنْ خَوْفٍ

And with security against fear (of danger)

KILLING DJINNS AND SORCERERS Surat 55 verses 33-35

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ فَلْيَأْيِ آلاءَ رَبِّكُمَا

تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن تَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ

O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye able to pass! Then which of the favors of your Lord will ye deny? On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defense will ye have.

APPENDIX 4 – OPERATIONNAL JINN CATCHING

All praises are due to Allah (s.w.t) and peace and blessings on our beloved prophet Muhammad (s.a.w).

1) Introduction :

Recite once the verse 196 from surah 7 (Al A'raf) which explains that we came to heal with the quran and in this fight Allah is our ally and our support.

•(S7.196) Inna waliyyiyAllahu lladhee nazzalal kitaba wa huwa yatawallal saliheen

2)To bring all the jinns:

Recite verse 148 from surah 2 (baqarah) until the first jinn reveals himself.

•(S2-V148) ..aynama takoonoo ya'ti bikumullahu jameeAAan innAllaha AAala kulli shay-in qadeer

Recite continuously the 5 verses for spells (sihr) destruction, deals and sacrifices until all the jinns are here.

Every time a jinn ask what we want we just reply : "we bring everyone (all the other jinns) and we'll explain" until they confirm that all the jinns are here.

Verse for sihr destruction :

•(S25-V23) Waqadimna ila ma AAamiloo min AAamalin fajaAAalnahu haba'an manthoora

Verse to clean all sihr :

•(S8 - V11) ...wayunazzilu AAalaykum mina sama-i ma'an liyutahirakum bihi wayudh'hiba AAankum rijza shaytani waliyarbita AAala quloobikum wayuthabita bihil-aqdam

Verse to destroy sihr from the root:

•(S16 - V26)fa'atallahu bunyanahum minal qawaAAaidi fakharra AAalayhimu alssaqufu min fawqihim wa'atahumul AAadhabu min haythu la yashAAauroon

Verse to cancel the deals with magicians:

•(S9 V1) Baraatun mina Allahi warasoolihi ila allatheena AAahadtum mina almushrikeen

•(S6 V162) Qul inna salatee wanusukee wamahyaya wamamatee lillahi rabbil AAalameen

Once they are all here, we propose them if they want to become muslim, if they don't accept then we tell them to look their deals, their sacrifices and we recite the 5 verses continuously (for sihr destruction-mentioned above-) until there is nothing left.

If they still object (refuse) to accept islam, we tell them here is our proposal and we recite the following verse (so that they see the blessings they will have for accepting islam).

•(S30 V47)...Wa Kana Haqqaan `Alayna Naşrul-Mu'uminin

Then we can ask information regarding the patient (how many jinns he has, how many time witchcraft has been done on him) or something in particular for clarification (for example if no improvement during the treatment).

This question allows us to make sure the jinns of the patient are present and also reassure the patient., but we really want to minimize as much as possible the information we ask the jinns.

3) To bring the other jinns:

Then we say that we'll bring inshallah all the other jinns from the patient(s) houses, from their families, from their work places, schools, the one with the magicians they know, and all the places magicians go and look for jinns, ifrit, shayateens.

After that we follow step **2)** as mentionned above.

When they are all here and all became muslim, we ask is there any jinns, ifrits, shayateens left with all the magicians they know until they say there is no one left.

4) Destruction

We tell the jinns to look at all the spells, deals and sacrifices everywhere where the jinns were and we recite the 5 verses mentionned in step **2)** until the destruction of all the deals, sacrifices and spells is completed.

5) To massacre magicians

We tell the jinns to look everyone who use and whos does witchcraft (sihr) and we recite these 5 verses until their death and then we recite again the 5 verses continuously until their bodies dissapear.

6) To Arm the jinns:

We tell the jinns to take the weapons and we recite until they got them :

•(S30 V47)...Wa Kana Haqqaan `Alayna Naşrul-Mu'uminin

7) To send the jinns to set off for battle:

We then recite this verse until the jinns understand, accept and go for their mission :

•(S4 V76)....Faqatilu 'Awliyā'a shayṭani Inna Kayda shayṭani kana Ḍa`īfa

APPENDIX 5 - PSYCHOTHERAPY

Psychotherapy is an important element in Roqya. It is a mental technique which permits to deliver the person from the sufferings she lived. When we experience something painful, it stays within us. It gives us negative feelings and abnormal reactions. Psychotherapy assists to remove these things which damage the person. Sometimes the relation between the weakness of the person and things that she lived is obvious (for ex: since you made this accident, you are not serene any more, something changed in you); sometimes the effect is not easy to notice (for ex: somebody had some difficult in childhood, was mistreated over a long period, after he will not have a personality anymore, he does not any more manage to assert oneself, he is excessively shy or he has pleasure in nothing: in any case it can have very diverse effects).

What is the link between the psychotherapy and the roqya?

Why is the psychotherapy an important element of centers of roqya?

For several reasons:

- When we understand the psychotherapy and the functioning of human mind, it permits to make the difference between the psychological problems and the mystic problems which they are owed to the black magic, to the djinns etc. So it's necessary to put things in perspective. For ex, if we speak about problems between couples, we must be able to understand the normal problems which exist in the couple to say later that "*No, this problem is not normal, the problem is connected to black magic*".

Some patients are suffering from serious psychological problems -what does not exclude that they have problems of black magic. But sometimes the psychological problem is graver than the problem of djinn or and it also happens that the psychological problem prevents the patient to be cured of the black magic and the djinns: because he is psychologically too much touched it gives some strength to the djinns and to the witchcraft to dominate him. So it is necessary to treat him at the same time for the psychological problems and for the mystic problems.

- Those who practice roqya should also make to themselves the psychotherapy until they have no more aftereffect of what they lived. Why? Because the effects of the sufferings that we lived weaken the person; even if the person believes that she exceeded the problem, it is not true: it is always there and that always constitutes a handicap and that gives a base to the djinns to influence him. So when anyone gets totally rid of the effects of the sufferings he or she had lived, it makes him/her less vulnerable to the djinns and to the black magic. For somebody who practises the roqya it is an important asset and anyway it is advantageous in everyone's lives.

How is psychotherapy performed?

The foundation of the method it is to tell the things which we lived, the painful things to find relief. It is known for a long time that when we tell problems we feel relieved, but here it is done in a more technical way:

It is made for two, we sit down in front of the person and we say to the person "*Do you see something which made you suffer in your life?*"

- Yes

- *Close your eyes and tell me this event as if you are witnessing it now; imagining the scene as if you are inside. Tell me what happened, I will listen to you and help you to tell, possibly I can ask you questions but what is important here is to repeat the painful thing. Where you arrive at the part which hurts, you have to repeat it."*

For ex one of the worse sufferings we met in psychotherapy is the story of a woman who watched her mother die in front of her. Her mother had a tube through which she breathed and she remade the dressing. At one point, she removed the dressing and the vein is torn and all the blood was going out and she died like that in front of her. She could not do anything, it was like she had murdered her mother. You can imagine how traumatic it is. So we told her to tell and she said, "*I remove the dressing and all the blood is out*" we say "*repeat all the blood came out*" she said, "*all the blood came out, all the blood came out, all the blood came out ...*" and then she started crying, we left her crying until she finished and we say "*say it again: all the blood came out*" she repeated again until she felt nothing and it was done. In all it was a matter of 15 minutes, el hamdulilah. Something that has traumatized for years as it went in 15 minutes.

This technique is easy and very effective. There are lots of cases:

- Simple cases: we know where the problem is and the consequences of the problem, so the person repeats the problem until it is finished. If we finish talking about an event, let's say to the patient "*do you remember anything that hurt you in your life?*". And he will remember something else, so we do the technique until it is finished. The sessions are during two

hours maximum because otherwise it will tire the brain. To do this you must be in good shape, having eaten well, slept well for the brain to be empty. When an event is complex, takes part by part. For example: a person is affected by the illness of his father, when he was in the hospital, when he was called, he was told he died etc... So whenever there is suffering, every step we will remove the pain of the event.

How do we know that suffering is removed?

-First the patient is going over negative mental states: a state of apathy, fear, sadness, anger, boredom. These are the 5 negative states and it goes in that order. This means that the worst of all is the fear and after apathy; after sadness and anger and after boredom. When the patient rehearses the painful thing, it will go through negative mental states until he feels nothing about it.

- Until the images of painful events disappear. It will look until there are no more images coming up and the information stops: when he will tell, he will remember something else and another thing until there is no more new information. At this time there is nothing to remember, the event is finished and that's all.

There are some cases where it is necessary to have solutions:

-First when the person repeats the painful event and the pain persists. The images of the event disappear and there is no more new information but the pain is still there: This means that there is an event before this where there was the same pain. For example: if someone has been humiliated, this can happen several times so we have to go back to the previous history and previous history until we get to the first and it's over. We will ask the person "*is there an incident like this before?*" And the mind of the person will look for other previous information.

- When the person is too sick to tell. We say "*tell*" he answers, "*it hurts too much to tell*" then he must repeat "*it hurts too much, it hurts too much, it hurts too much ...*". The fact to say that, it will release the pain until it he/she ready to tell. Or the patient may say "*I don't want to talk about this*" we say "*look at everything that happened and repeat: I don't want to talk about it*"; he will repeat this until he is ready to talk.

-When the person does not remember: in this case we'll take the link that connects us to the event. For example, a patient is scared when the night comes, he does not know why and since when. So we'll say "*close your eyes look at the night and repeat, I'm afraid, I'm afraid, afraid, etc.*" until he finds the event where he got really scared and how we will succeed in solving the problem insha Allah.

This is extremely amazing how we will find through psychotherapy events of early childhood. For example, a patient during the psychotherapy session saw herself as a baby. She saw her strap maternity and her mother trying to smother to stifle her with a pillow. This was recorded in her mind when she was a little baby. It took psychotherapy to bring out the memory.

There was also a patient who has been hypnotized, we did experiments on him, he could not remember. We do the psychotherapy until he said "we arrive at a door and I do not remember" we said, "repeat: I do not remember" he repeated until he starts to say "you won't remember more, you'll remember more, you'll remember more, whatever happens, whatever you say, you'll never remember what happened here etc. "And it was a hypnosis program that he had done that he could not remember. When we crossed the sails hypnosis he recalled, the door opened and we saw what happened inside.

How does the technique work?

There are two persons: one listens and does not talk except when help is needed. When you listen to the person never judge or comment or compliment, we shouldn't say "*it is good*" or "*it's not good what you did*" we do not go into a discussion: what interests us, is to locate the pain, the sentence expresses the pain and to make him repeat the phrase until the pain is over and that's it. And even after psychotherapy we must not discuss the events we talked about with the patient. We leave that aside, it's over and you forget everything.

It's always a good thing to do the psychotherapy. Don't worry if you see the person crying; just prepare a box of tissues.

Generally, we do the psychotherapy after the roqya and the explanation of the treatment. Sometimes you are going to give psychotherapy after the first treatment because the person has too much problem of black magic and it will disrupt psychotherapy. In this case, it cannot work on problems of black magic. For example, someone has a black magic made with the cemetery and it makes it sad. By psychotherapy we will not find the cause of his sadness because it is not the events he has experienced, it is black magic. You should also know that psychotherapy is not to solve the problems of the present: for example, if someone was fired from his job so he is depressed, it will not work by psychotherapy because he has a real problem, he needs to find work, a solution to their situation.

So psychotherapy is to remove the effects of past suffering. We recall everything, we draw lessons, in any case we will no longer suffer the trauma of these past sufferings. For all those working in the roqya should do the psychotherapy, it will make you stronger to face all situations particularly in relation to black magic and djinns.

May Allah help us.

APPENDIX 6 – LEGAL ARGUMENTS

Book 1: The gift of the Most Merciful in healing djinns' illnesses, By Hamdi Addemerdach.

Book 2: The cutting Sword.

Book 3: The roqya in the light of the belief of Ahl Assunna wal-Jamaa, and the rule of dedicating oneself to it and taking it as a job, De Ali Nufayyi Al'ilyani.

Book 4: Guide of the healers with the Saint Quran, Riadh Mohammad Samaha.

Book 5: The Quranic way for healing sorcery and satanic possession, Usama Muhammad Al'awdi.

Book 6: Commentqry of last ten Soorahs.

Book 7: Protection of man from djinns and Shaytan, Waheed Abdussalam Bali.

Book 8: Collection of Fatwas from the Saudi Arabian Committee of Fatwas.

Question 1: Is the roqya “tawqeefiyya” or not?

Answer: B3P8: “Imam Malik reports that Abu Bakr Assiddeeq entered on Aisha who was ill and a Jewish lady was making roqya on her. Abu Bakr said: “Make her roqya with the book of Allah” meaning Torah, and this indicates that Jews and Christians have roqyas. Almaziri says: “There are different opinions on the subject of getting roqya by Book’s people: some authorize it and Malik hates it (makrooh) because he fears it could be from the changed parts of Torah. Those who authorize it answer him that it is like medicine”. And the truth is that it varies according to people and situations”. Fath Al-Bari.

Muslim reports: Rasool Allah (s) forbid the roqyas. The family of Amr Ibn Hazm came to Rasool Allah (s) and said: “O Rasool Allah, we had a roqya that we recited for the scorpion and you have forbidden the roqyas”. They recited it to him and he said: “I see nothing bad. Whoever can help his brother should help him”.

B3P41: Ibn Hajar says: “The ulemas are unanimous on authorizing roqyas at three conditions: if it is with the Words of Allah, His Names or His Attributes; in Arabic language or other comprehensive languages; that he believes that roqya doesn’t act by itself but only by Allah’s will”.

B3P47: “Are the roqyas fixed (tawqeefiyya)? What the Prophet (s) has taught, it is not allowed to change it; and if someone has experienced a roqya not reported and found it useful and it contains nothing forbidden, it appears it is allowed”. And P48: “Because the roqya is of the same nature than medicine and the Prophet (s) accepted roqyas that don’t contain shirk”.

B3P52: “Al-Hakim reports that a “namla” (a cut in the foot) appeared on an Ansari. He was told that Shifa Bint Abdallah makes the roqya for the namla. He went to see her and asked her to do him the roqya. She said: “By Allah! I haven’t done roqya since I embraced Islam”. The Ansari went to Prophet (s) and informed him of what she said. Rasool Allah (s) called Shifa and said: “Recite it to me” and she recited. He said: “Make him roqya and teach it to Hafsa as you have taught her the book”. This story fills the conditions of the two sheikhs and Albani listed it with the saheeh. The roqya is: “The bride feasts, colors her hair and puts khol in her eyes; she does all what’s to do but she doesn’t disobey to the man”.

B3P54: The best (azeema) is to leave all roqyas except the book of Allah and the sunna of Rasool Allah (s). Ibn Atteen said: “The ulema of the Umma dislike (karaha) roqyas by other than the book of Allah”. Ashafi’i says: “The people of the book can make ruqya to Muslims with the Book of Allah and the zikr of Allah”.

B3P55: “If we accept the roqya of pre-Islamic statue worshipers as long as it contains no shirk, and its benefit has been experienced, so people of the book are more likely to be accepted”.

B3P72: “Opening (Hall): the remedy of man impotency with the fire and the digger (see furthermore in the cutting sword) and noshra is to boil water with flowers to bathe. They are human experiences like the roqya of “namla” or scorpion”.

B4P55: “Extracting sorcery is a rare thing”. So the author contradicts “the cutting sword” and takes another way in healing.

B4P40: “Shaykh al-Islam Ibn Taymiya used to write on the forehead of the person whose nose is bleeding: “And it was said: “Earth! Swallow your water! Sky! Stop! And the water ceased and the matter was over”. Ibn Al-Qayyim heard him say: I have written to many people and they cured”.

B4P47: “According to Saeed Ibn Jubayr, Ibn Abbas said: when a woman has difficulty to deliver, write her some verses on clean bowl and make her drink. Waqii added: make her drink and spray under her waist”. “Mujahid said: there is nothing bad in writing Quran for the ill person to bathe and drink”. “Ayyub said: I have seen Abu Qulaba writing Quran then he washed it with water and gave it to an ill person to drink”.

B1P53: “The unveiling (kashf) by the look: this is a unique method that my Almighty Lord has taught me and it gave great results”.

B5P180: “Write verses on a belt and the woman will attach that on her waist”.

B5P221: “Write on the hit part”. “You write or read these verses”.

B5P79: “Read the verse of the Throne with the intention of imprisoning the djinn in the body”.

B5P142: The method of lighting a fire, heating a digger with it then urinating on it for man’s impotence, according to Fath Al-Bari.

B5P197: “Write on a cloth and burn it so that he smells the smoke. The djinn will be burnt right away”.

B5P245: “Muslim and Ibn Maja report that Jabir was called for a woman in Medina bit by a scorpion to mak her roqya. He refused and prophet (s) was informed. He called him and Amr said: “You forbid the roqya”. He said: “Recite it to me” He recited it to him and he said: “There is no harm, they are engagements, make roqya with it”.

B8P41: Authorization for non sunna ruqyas as long as there is no shirk in them.

B8P75: Forbidding ruqyas not reported by sunna.

Question 2: What can we ask djinns?

Answer: B1P37: Is it allowed to ask questions to djinns? Ibn Taymiyya answers: if it is believing all they say and glorifying the informer it is forbidden. But if we ask him to test his status and know his reality having means of distinguishing the truth from the lie, it is allowed. Also if he listens to what they say and the information they give like we listen to what the unbelievers and perverse say to know what they have to say without believing them absolutely and without rejecting what they say unless having a proof as says the Almighty: “If a perverse brings you news, check it out”.

Abu Musa narrates that Umar was late and there was a woman who had a djinn connected to her (qareen) and he asked him. He said he left him sharing the sadaqa camels. In another story, Umar sent an army and a man came to medina and informed them that they had beaten their enemies and the news spread out. Umar asked about that and he was told what happened. He then answered: “That is Abul-Haytham” – he means a Muslim djinn – “and the announcer of humans will come later” and he arrived some days later (The argument and proof of possession of human by djinn, Ibn Taymiya, P21-22).

B1P39: The hidden (ghayb) is the future that is impossible to know, whereas the hidden of present and past, even if it is hidden of some people, others know it.

B4P52: “Ahmad Ibn Sulayman Annajjad reports in “the hopes” according to Aamash who says: a djinn came to marry one of our women. I asked him: “What is your favorite meal?” He said: “Rice”. We brought him rice and I saw the bits raised and I was seeing noone. I asked: “Do you have the sects within tou?” He said: “Yes”. I said: “How do you consider Rafida amongst you?” He said: “They are the worst”.

So that allows to discuss with djinns and their world is understood by experience and mixing with them.

B7P66: “I said once to a djinn: “Extend this arm” and he extended it> Three very strong young men tried to bend it and they couldn’t. I said: “Leave it” and he left it and it came back like before, totally natural”.

B8P202: It is not forbidden to ask questions to Muslim djinns.

B8P208: A djinn threatens a raqi by telephone.

B8P243: Ibn Baz says: “I asked the djinn a load of questions”.

QUESTION 3: Is the “Catching” halal? Does it have sources?

Answer: B1P50: Shaykh al-Islam Ibn Taymiya says: whoever amongst the humans orders djinns to do what Allah has ordered as to worship Allah only and to obey his Prophet, and orders the same things to humans, is amongst the best allies (waly) of Allah the Almighty, and is by this an inheritor (Caleefa) of the Messenger and his substitutes. And whoever uses djinns for halal matters for him such as ordering them to do their duties and forbidding them what is forbidden and using them for halal things for himself, he is like the kings who did that, if he is capable of it, and he is amongst the allies of Allah the Almighty, like the prophet king with prophet slave, like Sulayman and Yusuf with Ibrahim, Musa, Issa and Muhammad, peace of Allah on them all. And whoever uses djinns for what Allah and his messenger have forbidden, either shirk or killing a person unjustly or aggressing people without killing them by making them ill or loose knowledge or other harms, or use them for sins like bringing a person to commit a sin, that one has used their help for sin and harming, and if he uses them for kufr he is kafir, and if he uses them for sins he is sinner or perverse, or sinner without being perverse, and his knowledge of Islam is lacking. And if he uses their help for what he thinks is miracles like using them for pilgrimage or flying when he hears words not taught in sunna (bidii words), or they take him to Arafat and he does not perform the correct Hajj that Allah and his Prophet have

ordered, or they take him from city to city and further on, that one is tricked and they are making fun of him. Majmu' Alfatawa V11P307.

B1P71: "Ahmad Ibn Hanbal obeyed to Allah and we received the order to obey to him".

B1P127: Then I asked him (the djinn in the patient) to call Zakikhan (another djinn in the patient to discuss with him).

B1P129: The djinn possessing the body can escape and these verses will bring him back rapidly: "He is capable of bringing him back" S85V8. "And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!"

B2P76: "If there is another djinn with the djinn, tell him to bring him (yuhdiruhu)".

So it is more acceptable to ask Allah to bring him.

B5P79: he reads the verse of the Throne with the intention of imprisoning the djinn in the body.

B5P224: "How to chain the djinn with prayers".

B5P265: These verses will allow you to control the djinn as you want".

B5P268: "The verses to bring the djinn. You read them, if he comes, alhamdu lillah; otherwise you read them on the water with the intention of bringing him, you make the patient drink it then you repeat the roqya and he will come in sha Allah".

B7P83-87-90-93: "Call the djinn".

B8P207: "In the time of Umar (r.a.a), unbeliever djinns kidnapped a man and he disappeared for four years before reappearing. Muslim djinns had defeated them and freed him".

B8P208: A raqy was brought to a djinn trial for killing one of them and was declared innocent.

PERSONAL DISCUSSION

Q: How can you have this power on djinns whereas Prophet (s) caught a Shaytan and then released him and said he wanted to tie him in the mosq so that sahabas coming for sobh will see him attached, but then he remembered the prayer of Sulayman, alayhi salam, that no one should have a kingdom like his and let him free?

Answer: So this hadeeth says that catching a djinn then letting him free is not contradictory with the duaa of Prophet Sulayman, but we can't keep him as a servant or as a slave, like djinns were permanently submitted to Sulayman, alayhi salam. So that is what we do: we catch them, we make them embrace Islam and then we release them. So according to this hadeeth it is actually a sunna.

Besides, the duaa of Sulayman, alayhi salam, means that no one will ever be able to reach his power, it doesn't mean it is forbidden to try. For example people can now fly with airplanes, but they will never reach being taken by the wind. People can breed animals and teach them amazing things, but they will never reach Sulayman's communication with animals. We also catch bad djinn and convert them, but we can never have Shayateen submitted to us like Sulayman alayhi salam.

Q: But the Prophet (s) caught the djinn that materialized and came to him, do you have daleel on catching the djinn inside the body?

Answer: yes, once Prophet (s) and sahabas were about to eat and a man came rushing to eat and the Prophet (s) caught his hand. Then a young girl came rushing to eat and the Prophet (s) caught her hand again. Then he said: "Shaytan was wanting to eat with you so he brought this man to eat and I caught his hand. Then he brought this girl and I caught her hand. Wallahi his hand was in my hand with their hands". So you can also catch the djinn in a body.

Q: But what allows you to make a djinn enter in someone's body? That is a harm prohibited by Islam.

Answer: When we consider the black lady who came to the Prophet (s) because of her crisis, the Prophet (s) left her the djinn so she would suffer and get Paradise for her patience. So the catcher accepts a small disturbance in order to help people recover from serious problems. The catchers are people who suffered too much from djinns and sorcery and their lives were ruined. Now they have recovered they want to help others. And some people cannot bear the catching: they are very tired and ill by djinns coming in their bodies. So we treat them and release them. We only keep those who bear it without difficulty and without disturbing their lives. And we are always watching them: if it happens to make them problems we will put an end to it in sha Allah

Question: has anyone practiced this method before? Because we should not as muslims add new things to religion and go out of the way of Salaf.

Answer: First of all we have exhaustively proved that roqya is not tawqeefiya, but is like medicine, so any solution from jahiliyya, from Ahl al-Kitab, or from anywhere is accepted as long as it contains no shirk and nothing opposed to Islam. So the good question is: is there anything in this method in opposition with Islamic teachings?

But to answer the question: this method was not practiced previously on this way as far as we know, but there are so many elements leading to it: the Prophet (s) caught the djinns and also sahaba like Abu Hurayra; Abu Musa (r.a.a) and other sahaba used to see the lady through whom the djinn came and spoke. So many raqis have developed methods to discuss with the djinn, to bring him, to attach him, to call other djinns, etc. What we discovered is once you have an access to djinns' world by one of them speaking through a patient, you can use that access to catch all the djinns you want, cure all the people you want and destroy the power of all the sorcerers you want. So this is the promise of Allah: "And it is our duty to help the believers" helping us healing people and giving us the means to accomplish his order: "So fight the allies of the

devil" and who deserves this name better than sorcerers and their clients? Besides so many raqis left roqya because of consequences on them and their families so how can a believer accept the defeat in front of evil forces? So Allah now gave us a weapon to beat them and we want all raqis in the world to know it and to use it.

Question 4: the verses used, are they only from hadeeths or how to choose them?

Answer: B1P53: Ibn Alqayyim says: "We send down from Quran what is a remedy and mercy for believers": "from" here indicates the nature and not a part (harfu min liljinsi wa laysat littab'iidh). Zaad al-Ma'aad V3P121.

B1P112: The whole of Quran is the words of Allah and we can treat patients with it.

B2P57: "The whole Quran is a remedy" because of the hadeeth: "Treat her with the book of Allah".

B5P95: Treatment for love sorcery: "Remove the verse 102 of soorat Baqara (*"They learned from them the means to sow discord between man and wife."*) and replace them by the verses of Taghabun: *"Truly among your wives and children are (some that are) enemies to yourselves"*. So the raqi has full freedom to choose amongst the verses those corresponding to the problems he is treating. The book does not mention clearly whether all the Quran is a remedy or only the verses mentioned in hadeeths, but through all the book the author uses verses whose meaning go with the purpose he aims to. He even establishes chapters of ayat to get the djinn embrace Islam, for Allah's help, for revenge, for destruction, for exhausting the djinn, to bring the djinn, to make him go, to make him quiet, for victory, for terror, for wisdom, for seeing, for hearing, for blaming, for creation, for imprisonment, for disappearing the wrong, for war, for guidance and for calm.

Question 5: Can we kill a djinn?

Answer: B1P49: Ibn Taymiyya says: killing djinns without right is not allowed, as it is not allowed to kill a human being without right. The Fatawi V3P19.

B1P251: Ammar Ibn Yasir said: "If I knew it was a Shaytan, I would have killed him".

B4P18: "The djinn has been tortured until death". P26: "That will end in two possible ways: either he exits, either he gets burnt". P43: "And if he doesn't vomit it, his intestines will be torn and he will die". P56: "Finish off the djinn in charge of the sorcery either by burning him either by killing him". "He will die inside his body".

B5P168: "Abolish sorcery by getting out the servant of the sorcery or by killing him".

B5P195: "Chapter of burning or killing" and full explanations for killing the djinns.

B5P195: "The djinn revenges because you killed his son or brother".

B5P211: "The djinn must go out only if you take his engagement that he doesn't come back otherwise you kill him".

B5P212: "Imam Ibn Al-Qayyim says in "Zaad al-Ma'aad" P85: it is authorized to hit the djinn, to torture him, to insult him and to kill him if he wouldn't stop harming".

B5P285: "The verses of death: you read on the djinn you want to kill".

Question 6: Killing the sorcerer in dream, what does it mean? And Islam forbids killing except by justice.

Answer: I didn't find any raqy or hadeeth mentioning this fact. We had many patients that defended themselves when attacked in dreams and there sorcerers died or had terrible accidents. So we found it is sometimes possible if you ask Allah before sleeping, to see the people making you sorcery and they may die or have a terrible accident or you may not see anything. So we recommend this to all our patients to put an end to their sorcery problems and to sorcery in general. Islam condemns sorcerers to death, so it is well done for them. Of course we cannot apply this punishment on our own, so we never tell someone to go kill the presumed sorcerer, but we believe Allah can realize his prayer by dream and it is impossible to harm an innocent person by dream. Besides, you cannot have sins in your dream because the angels stop writing for the sleeper.

Question 7: Is it permitted to fix a salary for the treatment?

Answer: B2P58: The sahabas put the condition of being paid to make the roqya.

B3P43: Al-Bukhari reports the story of the chief of tribe bit by a scorpion: "I will not make you the roqya until you fix us a salary". And they agreed on a group of sheep.

Some muftis claim we can receive salary only after the person is cured. The matter is only depending on the terms of the contract. We do not engage ourselves that the person will be cured. The salary we ask is only for the time and effort we spend on the person. There is no guarantee he will be cured, that is in the hand of Allah, but our commitment is to do our best. It is like a doctor, you pay the consultation, for the time and effort he spends with you, but if you are not cured you cannot claim your money back because he did his job. Besides, our tariffs are a minimum for functioning and we never refuse to treat someone who has nothing. But I can tell you I have treated tens of thousands of people and there are not ten persons that gave me something after being cured, so that system is impossible.

Question 8: Can we take roqya as a job?

Answer: B3P75: "The rule (hukm) of taking roqya as a job. Roqya is authorized and requesting to receive a salary is allowed: Al-Bukhari has written a chapter: "Putting the condition of receiving a salary for making roqya with Fatiha", but taking it as a job has inconveniences: 1) We fear people will be attached to the reader and what is read 2) That didn't exist in the salaf whereas the need was there; and shayateen can help them drive people astray 3) There is the danger of pride for the raqi 4) When the djinn doesn't speak, they say: you have nothing; and that is a say without science 5) They read on a group and spit in all the containers; where does this come from? 6) Cheaters will imitate them to earn money 7) It is possible they appreciate it (istihbab) and it will become a bid'ah 8) Thousands of people coming to him is a temptation of pride 9) The inconveniences are clear and rejecting them is more important than gaining the advantages 10) Pious people didn't sit waiting for people to come and ask their prayers 11) People could forget to make roqya to themselves".

P57: "These problems are dangerous and affect the aqeeda because muslims go to the seers and sorcerers, so it is necessary that some brothers dedicate themselves to this work to fight this evil; so there is no harm in specializing oneself in this matter and giving full time and receiving a salary".

B4P59: "Curing the bodies is an obligation for a part of the community (fardh kifaya) and this is worse and more important".

B5P35: "It is better that the roqya should not be a source of revenue because that weakens the spiritual work and he might not be obtaining the result".

Question 9: Why showing everyone and generalizing the roqya?

Answer: the two last quotations.

Question 10: How can you explain having inspirations in roqya?

Answer: B2P120: "To know where is the sorcery ask Allah, and you might see in your dream or have an intuition or a feeling or you really think that the sorcery is in such place; you must then thank Allah".

So by continuing piousness and asking Allah solutions for curing people, Allah will help the raqi and orientate him, because Allah says: "And it is our duty to help the believers".

B4P58: The Prophet (s) asked the sahabi who made roqya with Fatiha: "And how did you know it is a roqya?" He said: "It was something that came to me – or inspired to me".

B5P58: "It is not necessary that man sees in his dream what can guide him; Allah can inspire him the right way".

Question 11: Can we treat non Muslims?

Answer: B2P58 and 103: The sahabas treat two non Muslims, one possessed by djinns and the other bit by a scorpion; they are cured and the Prophet (s) approves their action.

Question 12: Is it acceptable to write and dilute verses to wash and drink?

Answer: many examples have already been given on this so I will just add:

B2P116: Shaykh al-Islam Ibn Taymiyya says: it is permitted to write for a person hit by djinns or other illnesses verses of the Book of Allah and his Zikr with a halal ink then it is diluted and drunk as have reported that Ahmad and others".

B8P40: The muftis of Saudi Arabia allow to write Coran for dilution for roqya purpose.

APPENDIX 7 – THREE STEPS OF ROQYA

PHASE I: INSTALLATION

By the Grace of Allah, when I arrived in Abidjan in August 2006, I was appointed by the Imams of the community to install roqya centers in Ivory Coast. Today we have finished the first stage and we are starting the second.

1) Training of more than two hundred raqis

My first goal was to train nursing staff. By the Grace of Allah, in Abidjan only, has trained more than 200 brothers and sisters. Many today are experienced professionals who can handle any situation and deal with all new cases. Some have opened their centers and train their students, some are with them to assist, some practice occasionally or while travelling. Others have learned for their family and private setting.

2) A structured training program

Initially, there was on the job training. I was busy with patients and I needed the different tasks to be done. As the first students were trained and became professionals, we separated training from treatments, developed training levels with several modules, selected trainers and established written and audiovisual course material.

3) Proven results

More than 4,000 people were treated in Abidjan and the results are excellent by the Grace of Allah. Patients return for a check up at the end of treatment and the majority sees 85% of their problems disappear with the first treatment, if not all of them. An old man had such painful stomachaches that he could not stand or walk by himself for years. He went to all the hospitals and lost hope. The day he came to the center, he took the herbal tea, spent the whole night having diarrhea, and he returned the next morning standing and walking by himself and testifying that his pain was gone. Women came to show me the children they got after following the treatment after ten years of infertility. A five year old child came to us with cramped and huddled limbs: he could not stand or carry his hand to his mouth. Three days after, his mother came to testify to the radio: the child was standing, running and having fun, she believed in Allah before but now she believes in Him even more. The number of women that were possessed, had fits and had night husbands and who got cured are endless.

Many patients managed to fight against their sorcerers and saw the evil turn against its authors: some had serious accidents, some became blind and others died. Sometimes they came to confess their crimes, asked for forgiveness and asked the patient to stop using Quran water.

We can say that by the Grace of Allah, we have the cure for all the problems related to witchcraft and jinns.

4) Battles won

In France, sorcerers have no relationship with each other: they destroy people's lives and we treat them. They do not get involved in our work and we have not found a way to stop them. In Africa, in all the countries where we went to install roqya, sorcerers associated in hundreds to block our way. By Allah's Might and because we persevered in praying and reading the Quran, we could repel their attacks, convert or kill their jinns and turn them against them. The hardest battle was against the Dozo, man-eaters. But Allah ultimately sent them a wave of riders with swords that decimated them. Now, by the Grace of Allah, we take the lead and destroy the witches before they attack us.

5) Developed techniques

When I came to Africa, I was pleased to see that the witchcraft was not too different from the one I saw in France. Nevertheless, we had to adapt to the peculiarities of African witchcraft : the excessive use of sacrifices and jinns. We managed to decode the sorcerers' methods to defeat them, and Allah helped us with new techniques that have completely changed the balance of power, namely jinn catching and unveiling. These techniques enable us to catch any jinn, kill or convert him and then send him to fight the sorcerers and the shayatin. We got the first jinn catcher in February 2007, today there are more than thirty by the Grace of Allah.

PHASE II: EXPANSION

1) Inform the public

We assist people who have suffered for years, sometimes 20 or 30 years or even more and who have looked for solutions everywhere in vain, losing their money when it is not their faith. We want people to know that the solution to all these problems exist, and it is relatively simple. That is why we had a press conference on January 5th, 2008 during which we

informed the media of our journey and our results. We demonstrated in front of them the catching of a present lady's night husband jinn: he refused Islam and we killed him in front of everyone.

We continue our communication actions in mosques, conferences, at Bayan radio, on TV. We hope that we will be more present in the media, especially in TV programs.

2) Centers in all cities

It was necessary to focus first on the capital to install a stable base. Now we want to train people and to establish centers in all cities. By the Grace of Allah, during this campaign, we are able to train nursing staff and to establish centers in Korhogo, Bouaké, Yamoussoukro, Daloa and Gagnoa. We are welcomed in all these places by religious authorities, the people and the intellectual elite.

3) The involvement of imams

The imams were notably absent from this epic. We have not carried out any particular action against them and the courses were open to all. The majority of our students were student activists, active preachers and middle-aged people. Imams in mosques support us but we expect more from them. Since these are mystical and spiritual diseases, that the cure is in the Quran, and that people may do shirk if they do not find an Islamic solution, it is necessary that the imams play a role. I am not saying that every imam should practice roqya as everyone is not able and does not have time for this. Nevertheless, there is essential information that every imam should know as part of his duties: to understand the mystical phenomena and to explain to the Muslims how to protect themselves, how to tell if a problem has a mystical origin and where to get treatment. We pass on the information to a maximum of imams. It is such a shame to see people suffer for years of certain diseases for which the solution is simple, does not require any commitment and is not risky: I want these simple teachings to be available to imams who want it. Finally, the imam can be a complete raqi, managing all the cases, known by the Muslims. Of all the imams and the servants of Allah, who deserves this more than raqui imams?

I address this paper to the imams of the community in order to ask for their help.

4) Cooperation with the medical profession

Many diseases and health problems have a mystical origin and many of our patients have spent all their money in medicine without result: how many drugs, analysis, operations, trips to France without result? While some doctors are satisfied for having regular patients, we believe that many conscientious physicians are truly concerned about the health of their patients. Moreover, it is common that after some time, the doctors advise their patients to seek solutions at the village or with the religious authorities because they are not qualified to treat that type of illness. Nevertheless, even if doctors admit their inability to treat the patients, they do not necessarily know where to refer their patients and fear that the patients may get more harm than good. We want to formalize this cooperation with doctors and it can be done in three steps. First we gather the medical records of patients for whom the medical profession was helpless and who got cured with roqya. Then, reinforced with these strong cases, we offer the doctors and the hospitals to send us their patients with pathologies that we consider have a mystical origin. After the treatment, the patients go back to the physicians so that they can analyze the changes in their condition. The scientific process is complete: observation, experimentation, verification and therefore law and scientific truth. We then end up with the third step : the official recognition of mystical diseases and their treatment with roqya. This will be a great good for patients and a victory for Islam that will surely by the will of Allah have a broad impact. This may seem far away, but with Allah it is closer than we imagine, so pray with us.

PHASE III

By the Grace of Allah, here are our goals : to relegate witchcraft, clairvoyance, the worship of jinns and the fetishism to the past; that faith in Allah destroys polytheism in these countries; that the dark forces that cripple and paralyze these African societies, both at individual and collective level, and divert the normal course of events are demolished. By the Grace of Allah, we can feel that these goals are reachable. We only started Phase II but Allah is with His servant to the proportion of his faith and trust in Him.

Phase III involves systematically catching jinns for the patients, their homes, their work and their sorcerers, and the news whether it is related to politics, economics, sports, social or cultural activities. Even if there is no witchcraft, jinns are in all human activities and affect them negatively most of the time.

APPENDIX 8 – AL BOUNYANOU AL MARSOUS

Allah Ta Ala says: "Allah loves those who battle for His cause in close ranks as if they were a solid structure" (surah 61 verse 4).

This verse indicates that in jihad, the level of unity and cohesion required between Muslim fighters is much higher than that of the Muslim brotherhood taught by Islam in society outside the framework of jihad. Indeed, a fight for Allah requires united hearts so that can Allah accept and bless this effort. Allah cannot support a group whose hearts are divided. That is why roqya has now reached a new stage by the grace of God : al- Bonyan marsous .

When I started teaching roqya Africa in January 2005, I planned on training people then disengaging myself from roqya and letting them continue so I could devote myself to Dawa. I realized later on that my participation was still needed for communication and for the supervision of my students. I realized that I still had to intervene even more to prevent different kinds of mistakes. That is what brings us to this stage.

The first issue of intervention is money. I will not tell you about the African way of managing money, but we set up another system by the grace of Allah based on meritocracy: giving to each according to his merit, according to his participation and contribution to the group.

The second issue is training. At first, I was alone and I had to quickly train people to do hijamas, give explanations while I managed the consultations and reading. As things progressed, the first students started training other students. As the first addition to the training, I wrote: "complements to the roqya". The brothers in Ivory Coast were the first to establish a training program, followed by the brothers of Togo who also set up an excellent program. Finally, I decided to develop my own training program after all this accumulated experience. The program initially had two levels and the module that you are reading is part of the third level. The first level deals with the practice of roqya : protection, risks , reading, cupping, giving explanations, preparing products and diagnosis. The objective is that the person is able to exercise roqya (diagnosis and roqya) at the end of a week of training. I eliminated unnecessary steps at this stage to increase practice and to ensure that the person has mastered these skills at the end of training. The second level is professionalization. First there are additional elements to know to practice roqya : jinn catching and psychotherapy. Then there are the elements to understand roqya better and to be able to present the topic to various audiences: dalils , roqya and medicine, other methods.

Finally, for the spiritual training of raqis, mastering "the spiritual path". Indeed, it is not possible to practice roqya and not develop spiritually. In addition, one of the obstacles to the development of roqya is the reluctance of patients to see my students and their expectation to see me arrive every time. To overcome this, there is of course the improvement of training and treatment in my absence, but there is a need for the raqis to preach. Indeed, the khutbahs in the mosques and the media have an impact on people because they want to meet the preacher afterwards. The main goal of roqya is not learning how to preach in order to attract people, but it is not normal for a raqi not to preach. We need to correct this lack of preaching. The spiritual path allows, by the grace of Allah, to develop spiritually and to explain to people how to develop spiritually. It also gives access to an understanding of the Quran and the life of the Prophet sallallahu alayhi wa sallam Allahou, which will allow raqis to preach these issues in a very interesting way.

When the person masters all these modules of level II, I consider the person qualified to practice roqya as I teach it. I could in a sense issue a certificate but we do not do that at the moment. The person who only masters level I cannot receive a certificate.

It is planned that all roqya centers that follow these training programs receive regular updates based on the developments and changes to roqya, which will improve by the grace of Allah the cohesion and advancement of the whole group. The third level of the training program concerns the management of the center and includes the following modules: financial management, the three stages of roqya and al-al-bonyane marsous.

The third step of the stage Bonyan al-al-marsous is the unity of hearts.